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Who is a Black Person; (Member of the Black Race)?
The Cree Tool: a practical computation for policy-makers and personal conduct

How do you determine if a person is of the black race? This paper does the following:

1. explains why it is of utmost importance to do so in a consistent manner;
2. nullifies the argument that race is not “real” but only a “social construct;”
3. shows that, heretofore (before the introduction of the algorithm in this paper), there has existed no adequate and practical definition of “black person;”
4. introduces the tool that will equip anyone to answer the question with crispness and the ease of simple arithmetic as it applies to any person or faithful, clear image of the person;
5. discusses some anticipated difficulties that use of the tool may cause so that preparations may be made to overcome those challenges.

SECTION1: WHY IS IT IMPORTANT TO BANISH VAGUENESS IN THE DEFINITION OF A “BLACK PERSON?”

Anyone who has been a victim of financial identity theft can tell you the devastating consequences. To minimize the occurrence of identity theft, institutions, particularly credit bureaus, are as specific as possible within the bounds of practicality in the facts they ask about your life. There are many fraudulent claims to various statuses that can victimize people: claims of being a long-lost family member and, therefore, heir to an estate; claims to possess credentials or experience to perform certain occupations, and; false claims made to insurance companies or agencies of accidents to one’s person or property. All of these false claims cause benefits to accrue to persons who don’t deserve them which decreases the benefits to those who do. Ambiguous definitions or definitions that are so vague and broad as to constitute none at all are ripe for exploitation. Sometimes, a lack of precise requirements for identity enables a fraudulent person to be entrusted to make decisions in the best interest of a group under a claim or presumption of them being on the same side of an ongoing conflict with another group while being a member of the of the opposing group, i.e., espionage.

Impersonating a black person, a “white” woman (see footnote 1), Rachel Dolezal, was elected as chairperson of the Spokane, Washington branch of the NAACP and served as chair of a civilian commission that reviewed the city’s police department for mistreatment of residents

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on the basis of race, (on the basis of not being a “white” person¹). While in the latter position, *before* she was exposed as not being a black person, she, along with two other nonblack members, were found by an investigation to have altered meeting minutes by excluding actual vote counts as well as comments and activities of other commissioners. The result was that all three were either removed or resigned from those positions leaving the commission unable to function. The public at large may never know what other acts Dolezal may have performed that undermined the well-being of real black persons subject to the authority of the city’s police department. It may never be known what statements she made or acts she performed to reinforce or worsen the effects of racism on black people while she was chair of the local NAACP or while she presented herself as black while teaching and speaking as an instructor in Africana Studies at Eastern Washington University. Dolezal is just the most extreme example. There are those who have identified as black their entire lives but whose appearance is far enough from that of an unambiguously black person, that their quality of life bears no resemblance to that of those who are. Some of these people have parents or foreparents that have had an unambiguously black appearance. This is especially true in the U.S., because of the history of using the hypodescent rule (1-Drop Rule). Rachel Dolezal was only able to perpetrate this fraud because black people have been brow-beaten into submission of believing they should constitute the refusal bin of humanity with no boundaries of their own so that, unlike nonblack groups, they cannot exclude from group recognition and acceptance those who do not physically resemble them.

U.S. and world statistics comparing life expectancy and wealth of nations with black populations to nations with nonblack populations demonstrate clearly that the divide around the world and within nations is between black and nonblack². Thus, this paper does not undertake the task of defining any group of people but black people. It is not the function of the algorithm in this paper to assign classification of any persons it computes as not being black. When the term, “white person” is used in this paper, its meaning is simply “nonblack” and is being used only because of its appearance in quoted or source material.

¹ This paper will show that the most crucial question of race is not whether a person is white or nonwhite but, rather, whether a person is black or nonblack so that the term “white person” is the functional equivalent of anyone who is not a black person. White is used in this paper in the usual sense of “European-American” only because that was the word used by persons or class of persons referenced in the context of the passage within this paper.

² See Appendix A. Be careful not to equate the condition of Hispanics who have large numbers of 1st generation immigrants with the condition of native Black Americans. By the 2nd generation, Hispanics surpass black Americans who have been in America for at least 21 generations.

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The question of what defines a person as black has become an urgent one and perhaps *the* most fundamental question in formulating public policy in the nations of The United States of America, Brazil, and South Africa where compensation or reparations has been in serious political discourse within about the last ten years. Surely, these three nations are only the first in a long list of nations who will confront this question and will require an answer with rigorous honesty and practical plainness; an answer that is a measurable definition of “**black person**” that its citizens can understand and apply in their daily lives whilst their governments apply policies that effect each of them to varying degrees . There are nations across the world in which black people have been recipients of unrelenting and severe maltreatment. These people have been and are subject to the authority of government but have been excluded from its protections: France; The United Kingdom; most of southern Africa; the Arab world; some Pacific Islands such as the Philippines and Indonesia; Canada, and; Australia (a special case of terminology because of the Australoid population co-existing with a smaller Negroid population.). The definition of “black person” in this paper can be applied in all these regions. It is literally and mathematically a global solution to the question. Only people who have inherited the consequences of centuries of maltreatment on the basis of them being black persons should receive compensation or reparations of any form for that maltreatment. When others benefit from disbursements or programs for this intent, it is theft, decreases what is due to black people, and is a further practice of racism (anti-blackness).³ There is probable cause to believe that this will happen at an alarming rate. According to, F.W. Sweet, in his book, “The Legal History of the Color Line: The Rise And Triumph of the One-drop Rule, “every generation, between 35,000 and 50,000 young people change their classification from black to white.” The young people who execute their re-classification are clearly not phenotypically black, i.e., they are not black people. Alarming, at current birth rates of white women, this leakage of monies, land, and other benefits due black people will at least *double with each generation* of admixed people who would have accurately claimed a “white” racial classification. Unless these people are barred from reparation benefits, the racial intermixing will be incentivized and “” persons claiming black American status will occur at a greater rate until the ranks of “black people” in America is filled to the brim with people who are actually nonblack people and are raking in all the benefits due the descendants of generations of people who spent their entire lives working without pay in the cruelest of conditions and never made whole. This will be like the great numbers of European-Americans who are registered Cherokee and don tribal feather headdresses, turquoise jewelry and conduct pow-wows. If black Americans do

³ Wealth, income, and life expectancy statistics from around the world and within the U.S. demonstrate that the only substantial functional racism that exists is anti-blackness not white supremacy. See Appendix B.

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not take steps to avoid a similar fate, there will be lavish, highly profitable resorts where nonblack

people can be observed making hot-water cornbread, operating casinos of games of spades, buffets of soul food and music salons playing jazz, Motown, gospel, and hip hop. These people don't even have to pay the \$5 that the whit people paid under the table to get the U.S.

government lands and benefits set aside for the Asiatic Native American when the Dawes Act was passed in 1887. All nonblack "negroes" would have to do is change their minds about the word the used to self-identify. Should Latin America, the Arab world, the Pacific Islands, and South Asia undertake similar attempts of redress for its black citizens, the same architecture of theft and genocide through racial admixing can be expected in those regions but particular to their circumstances.

How can compensation /reparations be targeted for black people without clear criteria as to what constitutes a "black person? How can black people effectively budget our time and energy in our own efforts to create a solution to our global misery, if we allow our efforts to be pilfered by nonblack people who do not experience the ills as do we or experience them at a small fraction of the magnitude?

Any quality that is critical to a person's well-being must be measurable so that we know at what value there must be an intervention; whether that is blood pressure, blood sugar, body mass index, reading proficiency, or the battery charge on one's cell phone. We must be able to *measure* when someone is black and when someone is not.

SECTION 2: ON THE QUESTION OF WHETHER RACE IS "SCIENTIFICALLY REAL" OR MERELY A "SOCIAL CONSTRUCT"

The correct answer to any question hinges on definitions of terms. The terms, "race," "real," and "social construct" are what is at issue in this instance. The more obvious seems the meaning of a term in a controversy, the more likely that term is to be the source of confusion.

What is "Real?"

For scientific purposes, what is deemed as "real" have two criteria:

- 1) It is registered in a person's brain via one or more of our physical senses or indirectly through reason and effect (such as termites or electrons or the earths' orbit around the sun or a story), and;
- 2) It is something one or more other persons have said met condition 1) for them or they behaved as such.

Something is real only to the persons in criterion 2).

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What is a Social Construct?

Since the minimum number of people to constitute a society is two, by definition, *everything*, we deem as “scientifically real” is a “social construct.” I.e., scientifically real = social construct.

A rose is a social construct. So is a constellation of stars or a solar system. Or, a song. The words for these things exist because people have agreed that they observe them in the same ways and that they have features or characteristics that strike them as significant.

What is a Race?

Race = a collection of persons who have a cumulative similarity of a collection of three or more traits of *appearance* that is significant enough to distinguish them visually from all other collections of persons as agreed by more than half of all people who encounter them and by the persons, themselves. Three is the minimum number of traits that does not misplace obvious hybrid persons within the black race.^{4 5} At some point, before Tasmanians from that island near Australia became extinct, they met or were near that minimum construct of a race.

Race is real **because** it is a social construct. In Section 3, the significance to people that prompted and continue to ratify its social construction----its realness--- will be discussed. This discussion will include the fact that the number of races is decreasing by an astonishing degree in the last one-hundred years and the reason for that decrease.

SECTION 3: HERETOFORE, THERE HAS BEEN NO DEFINITION WITH PRACTICAL PRECISION OF “BLACK PERSON”

Except for a historically brief period of about 150 years just in the U.S., the functional definition of “black person” around the globe has been a person who could blend in with some large group of people on the continent of Africa south of the Sahara Desert and west of its Horn. That brief period began just after the Nat Turner Rebellion of 1831 in the south and, then, extended throughout the United States after the “racial Reconstruction” period after the U.S. Civil War. At that time, “white” people as a group created structures to constrain sympathies of those of them who had black family and might aid in the physical rebellion of black and mixed-race people who were enslaved and formerly enslaved. There is no evidence of algorithms being used outside of that time period, of course. We do have, though, the records that make it clear

⁴ C.A. Diop, *Civilization or Barbarism*, 55 and 65, (New York: Lawrence Hill Books, 1991)

⁵ O. Bates, *The Eastern Libyans*, 44 (London: Macmillan 1914)

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that groups of people were differentiated by appearance---the eye-ball test.^{6 7} Additionally, there has been a recent study in the U.S. establishing the threshold at which people behold a bi-racial black/ “white” person to be white.” It is at 68% resemblance to a “white” person.⁸

There is no reason to believe the threshold was higher before the 1-drop rule or in any locale that never had it.

Currently, these are the definitions of “black person” commonly use in the United States:

- Anyone who looks black [Inadequate because people have widely varying ideas that can be self-serving on what is a black appearance]
- Anyone with one black parent [Inadequate because it is circular since it does not specify how to determine if the parent is a black person]
- Anyone with two black parents [Inadequate because it is circular since it does not specify how to determine if either parent is a black person.]
- Anyone who has any black ancestry and who identifies and associates with “black culture” and black people [Inadequate because it is circular since it does not specify how to discern whether any ancestor was/is a black person or what constitutes “black culture”]
- A person who has brown to black skin *and* African Textured hair [This is too imprecise. It will, of course, be asked, how brown is brown? How coiled is African-textured hair?]
- Any person that “white” people say is black [inadequate because it lacks the shared social construction of meaning with a black person]

Looking elsewhere where it would be probable to find that crispness we find that during Apartheid era South Africa, there was no official definition of “black person.” The term “native” in the Population Registration Act of 1950 was used to identify those who would be called unmixed black people in the U.S. or Brazil. And, if you demonstrated to the government authorities that you were accepted by another group, you could be reclassified from “native” to “coloured.” The “Pencil Test” would be used for people who were thought to be on the borderline between black and coloured or between coloured and “white”. A pencil or pen would be placed in the hair. How firmly the pencil was held by the hair would determine whether one moved from black to coloured or from coloured to white. Or, in one famous case, a ten-year-old girl was reclassified from white to coloured after the administration of the

⁶ F. W. Sweet, *Legal History of the Color Line: The Rise And Triumph of the One-drop Rule*, 10. (Palm Coast: Backintyme, 2005)

⁷ C.F. Volney, *The Ruins*, (New York: Twentieth Century Publications Company, 1890.), Publisher’s Preface

⁸ Arnold K. Ho, “Evidence for Hypodescent and Racial Hierarchy in the Categorization and Perception of Biracial Individuals”, *Journal of Personality and Social Psychology* 100(3) November 2010: 502.

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“pencil test” by a stranger and subsequent proceedings by government authorities⁹. But, there was no crisp, quantitative tool used to determine who was a black person and who was not. Today, in South Africa, as land redistribution from “white” people to black people is being promoted and hotly debated, there is no crisp definition of “black person.” If such a program is implemented, it should be anticipated that many people who jealously guarded their status as “coloured” will seek compensation as a black person.

In Latin America, there are a range of terms used to designate one’s proximity to a black phenotype. If a person who looks unambiguously black has money or position, he/she may be designated as some form of mixed race instead of black. It is, however, extremely rare for an unambiguously black person to have wealth or position precisely because the black phenotype is a barrier to such attainment.

Oddly, though, Brazil, the last nation in the Americas to abolish slavery, is ahead of the U.S. in this *effort* but has not yet reached a solution. Here is an excerpt from a 2016 article, “Black or White?” published in the Canadian newspaper, The Globe & Mail, reporting on the effort in Brazil:

“In 2012, Brazil's federal and state universities began to reserve a tranche of admissions for black and mixed-race students; since 2014, jobs in the federal public service have also had affirmative-action requirements – quotas, they are called here.

That means that a panel of assessors (three, five or seven people) would look at each candidate and decide if their appearance matched their self-declared race .Last August, officials in Para, Ms. Chaves's state [an applicant who was evaluated to not be black], released a chart of criteria for investigators to use for physical characteristics such as ‘lips: thick,’ ‘gums: pink,’ ‘hair: frizzy’” It caused such an uproar that it was hastily withdrawn. But no information has been disclosed about what criteria examiners are using instead. Some tribunals work purely from physical appearance; some panelists apparently see race as more than that and ask candidates about their experience of discrimination, or their families.”¹⁰

In recent years, the inquiry of what is a black person has been the provocative headline of news articles, videos, and television programs and segments in the U.S. and in Brazil, and, in the age of global media, therefore, the world. However, as is the case for the Daily Globe & Mail

⁹ Mweha Msemo. “The interesting case of the black South African girl born to conservative white parents during apartheid”, Face 2 Face Africa, July 02, 2018
<https://face2faceafrica.com/article/the-interesting-case-of-the-black-south-african-girl-born-to-conservative-white-parents-during-apartheid>

¹⁰ Daniel Ramalho, “Black Or White?,” *The Globe And Mail*, November 12, 2017

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article, the question within these titles has not been followed by a logical, concrete and practical answer. Or, if there ever was one proposed, it was abandoned and not applied by the force of government or the national and international politic that shapes government policy.

This paper will reveal that elusive but tangible definition of “black person.” The Globe & Mail article from which the paragraph above was excerpted demonstrates the usual resistance by persons who look admixed--- not black--- to being denied the same benefits of some form of repair/reparations as those received by unambiguously black people, i.e, those who could phenotypically blend in with some major ethnic group in sub-Saharan Africa west of the Horn of Africa. This is so even though such person jealously guarded their distance from black persons before programs were offered to help repair the damage of anti-black public and private policies.

Special Note

The exclusion of persons of a typical appearance on the Horn of Africa (Ethiopia, Eritrea, Somalia, Djibouti) from the population of those with an unambiguously black appearance is *crucial* to the definition of “black person.” Why? It is crucial because many people use the term “sub-Saharan African” interchangeably with “**black** African.” It is also crucial because many people use the fact of the typical phenotype of people in The Horn to buttress their argument that their physical characteristics shared with people who inhabit lands north of the Sahara desert or in Europe are simply part of the unmixed, greater genetic variation characteristic of black people that occurred through means other than sexual reproduction between populations of vastly differing appearance of skin color, facial features, and hair texture. The evidence contradicts that belief, however. There exists both genetic and historical evidence of racial admixture of the peoples in that region.¹¹ ¹² And, the genetic evidence of admixture of these populations through sexual means is strong unlike that much weaker evidence for the accuracy of ancestry testing results of individuals. The reliable conclusions of DNA testing used for inferences of the relationships of large population groups over time compared to that used to determine individual ancestry/racial proportions was a signal point made by the geneticists who authored the commentary from which the passage below is excerpted:

“Population geneticists and anthropologists use genetic markers and comparative datasets similar to those used in commercial ancestry testing to make inferences about population histories and relationships. Ancestry

¹¹ Jason A. Hodgson, “Early Back-to-Africa Migration into the Horn of Africa,” Public Library of Science June 12, 2014

¹² “The Story of Africa: Islam: North Africa and Ethiopia,” BBC World Service
<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/7chapter3.shtml>

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*estimation has enormous value in this regard because it has the potential to illuminate patterns of past human migration and provide background information about human genetic variation that is essential for distinguishing the impact of demographic processes from the effects of natural selection. Unlike commercial ancestry testing, such inferences are nearly always made at the level of populations or groups, rather than at the individual level." As a consequence of this plural focus, these ancestry inferences are more robust with respect to their fundamentally probabilistic nature, and the limitations of ancestry estimation for individuals are comparatively less apparent."*¹³

When "white" Americans seek to adopt children from Africa, children from Ethiopia are almost exclusively favored because it is common for their hair textures and facial features to reflect their racial admixture with "white" Europeans and Arabs. And, when they immigrate to the United States, nonblack people prefer to hire them and their assimilated teen and adult children over unambiguously black people (immigrant or native) whose appearance reflects less racial admixture.

Many people in the Horn of Africa are black and will compute as such on the algorithm. But, a much larger percentage of persons residing not black than in any other region of Africa south of the Sahara Desert. The ethnic group in Ethiopia with the largest number of black people, the Oromo, have been the subject of continuous anti-black discrimination that only gained the world's attention in the middle of the 2010s though it has not been called that.¹⁴ It has not been called anti-blackness, certainly, because of the hazy definition of "black person" there as throughout the world.

No matter the point on the globe, not all persons with some black ancestry are subject to economic exclusion and the denial of privileges and rights available to other residents. The most extreme examples are those persons who could easily blend within any community in nonblack America or England but have known black ancestors. In the U.S. state of Florida and

¹³ Charmaine D. Royal, "Inferring Genetic Ancestry: Opportunities, Challenges, and Implications," *American Society of Human Genetics*, Volume 86, Issue 5, 14 May 2010, 664.

¹⁴ Awol K Allo, "The Oromo protests have changed Ethiopia: The struggle of the Oromo people has finally come to the attention of the global public conscience," *Al Jazeera* 21 Nov 2016, <https://www.aljazeera.com/indepth/opinion/2016/11/oromo-protests-changed-ethiopia-161119140733350.html>

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the western states of the U.S., there are numerous persons who have known black ancestry who could blend right in without notice in any nonblack Hispanic community. There are those with known black ancestry who could do the same in various parts of the Arab world.

Sometimes, the source of knowledge of unambiguously black ancestry of such persons is seeing their living parents (accompanied, if necessary, by their birth certificates.) Sometimes it is DNA matching of parent and child. And, at times, DNA racial ancestry testing through companies like 23 & Me provides a much less certain estimate of ancestry proportion than consumers and the public at-large are led to believe.^{15 16} Clearly, not all persons require remedy or compensation who have ancestors who are unambiguously black. This is easily illustrated by well-known persons such as Meghan Markle (now The Duchess of Sussex in England) and, Valarie Jarett (The top advisor to former U.S. President Barack Obama) who were declared to not be black by well-known European-white media figures. Kane Brown, a contemporary country music star, was listed on Wikipedia as having a father who was part black and Cherokee and a white mother.¹⁷ His ethnicity was listed as white. Clearly the hypodescent (1-drop) rule is all but obsolete in the United States. This has also been demonstrated by studies conducted by Duke University Economist, William Darity. Those studies showed that positive labor market outcomes of men and marriage market outcomes (in terms of the income of the husband of a woman) of people who self-identify as black vary directly with the lightness of their skin color. The lightest-skinned self-identified black men had labor market outcomes with no significant statistical difference from white men.¹⁸ Not only are such persons not in need of compensation, but on the general requirement of legal claims of damages, their amount of nonblack ancestry reduces or eliminates their legal standing for such claims.

Known black ancestry is far from a sufficient definition of a black person.

¹⁵ Matt Miller, "A DNA Test Won't Explain Elizabeth Warren's Ancestry," *Slate.com*, By JUNE 29, 2016

¹⁶ The study cited most often in lay publications about the typical racial ancestry of African-American incorporates a method used by, the company, 23 & Me, of genome window thresholds whose validity is questioned. That widely cited study was first published by Katarzyna Bryc, "The Genetic Ancestry of African Americans, Latinos, and European Americans across the United States," *American Journal of Human Genetics*: Volume 96, Issue 1, 8 January 2015, 37-53. See Frank Dudbridge & Arief Gusnanto, "Estimation of significance thresholds for genomewide association scans," *Genetic Epidemiology*, 2008 Apr; 32(3): 227-234 for discussion of the undemonstrated validity of genome window for genomewide computations.

¹⁷ See Appendix C. The original listing has been changed so as to not show Kane Brown's Ethnicity as white. But, the fact that it was ever there demonstrates the point of the weakened rule of hypodescent

¹⁸ Goldsmith, A.H, Hamilton ,D., Darity, W., "From Dark to Light: Skin Color and Wages Among African-Americans", *The Journal of Human Resources*, Vol. 42, No. 4 (Fall, 2007), pp. 701-738, DOI: 10.3368/jhr.XLII.4.701

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There is a need for a standardized metric for practical use in defining the term, “**black person**” on the basis of phenotype. Phenotype determines whether one is a black person because it determines whether one will be treated as black or not. That is, phenotype, not culture, or ancestry, determines whether one will be excluded from the exchange of economic and social capital and its share in technology transfer.

As global transportation and media has exposed people all over the world to each other, the sensitivity to physical difference (by nonblack people) has collapsed *except* at the extreme end of the spectrum noted by well-known author, Lothrop Stoddard in his 1921 book, *The Rising Tide of Color Against White World Supremacy*:

“From the first glance we see that, in the negro, we are in the presence of a being differing profoundly not merely from the white man but also from those human types which we discovered in our surveys of the brown and yellow worlds. The black man is, indeed, sharply differentiated from the other branches of mankind.”¹⁹

Stoddard later published a volume entitled “The Racial Realities of Europe” in which he detailed the phenotypical differences amongst the “white” subraces as well as their proclivities. But, in the 21st century, the global population has really only one –by reason of its social construction-- racial divide: **Black/Nonblack**. This point was emphasized by the author of “The Case Against Immigration,” Mark Krikorian, during his 2008 talk about his book on the C-Span channel. Krikorian said, “The fact is that 2nd generation Hispanic and Asian kids.....they’re white. Asians...without an accent... are socially white. The real racial divide in this country has always been black/nonblack NOT white/nonwhite.”²⁰ The reason that black people have not demonstrated reciprocation of this aversion, either in the U.S. or globally, is not the subject of this white paper.

¹⁹ Lothrop Stoddard, *The Rising Tide Of Color Against White World Supremacy* (New York: Charles Scribner's Sons, 1921)

²⁰ Mark Krikorian, C-Span, July 01, 2008
<https://www.c-span.org/video/?c4781594/conservative-author-confirms-asians-hispanics-white&fbclid=IwAR0SNpZTkPAlyTpg-ryk7OIdnxccd1pTMAb4iuX9KhStJu2Imj6-loCgSas>

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TOOL FOR DETERMINING WHETHER A PERSON IS BLACK: The CREE Tool,
(Counter-Racist Evolving Engineer Tool)

Compare a male person over the age of six years to the late Martin Luther King, Jr. and Prince Charles of England and a female person over the age of six years to former U.S. Congresswoman, Cynthia McKinney and the late Lady Diana Spencer of England in six weighted traits:

Tightness of coil in hair: 35%

Darkness of skin. Everyone should be compared to MLK rather than McKinney regardless of gender: 20%

Degree of concave arc forming bridge from forehead to nose, I.e., a valley or [U] shape rather than a [/] shape connecting the two areas: 10%

Width of nose in proportion to distance between eyes: 10% `

Darkness of eyes: 10%

Thickness of lips. Everyone should be compared to MLK rather than McKinney regardless of gender : 10%

Rate each of the traits on the following scale:

0: Not at all like Martin Luther King Jr./ Cynthia McKinney but very similar to Prince Charles/Lady Diana Spencer

1: Maybe a little like Martin Luther King Jr./ Cynthia McKinney

2: Definitely see some degree of resemblance to Martin Luther King Jr./ Cynthia McKinney

3: Pronounced and indisputable as at least as much as Martin Luther King Jr./ Cynthia McKinney

I. Multiply the rating x the percentage of weight for each trait.

II. Add the six scores of the traits.

Notes:

(A) When scoring skin color, use the lightest shade of skin ever observed at any place normally observed on a clothed person. A clothed person can be a person in a swim suit after the person has attained the age of six years.

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(B) When scoring hair coil, a broad range of hair textures and coil will score at level 2. Reduce a rating of 2 to 1 if the hair has a high gloss/light reflectance/sheen without any substance applied to it including water. Scores of 1 are not reduced due to of gloss because the assumption is that the geometry of those hair strands will always produce the gloss/sheen. Scores of 3 will never be reduced because the assumption is that the geometry of those hair strands will never produce the gloss/sheen. If a person has more than one kind of hair on his/her scalp, use the hair with the tightest coil that covers at least 25% of their scalp.

(C) When scoring eyes, reduce score by 1 rating point for any color other than brown.

Score Range: 0-285 (Prince Charles/ Diana Spencer - Martin Luther King, Jr./ Congresswoman Cynthia McKinney)

Passing Score: 195 (68% of maximum possible score). (68% is the minimum amount of "white" phenotype characteristics that must be present in an admixed person in the U.S. to see the admixed person in order for the sample referenced in the face-morphing task in the Ho, "Hypodescent study" referenced in this paper to see an admixed person as "white." That is the baseline presumption of what is natural when comparing others to self)

This scoring system does not apply to persons afflicted with clinical albinism affecting all areas of the body including eyes and ears.

The six characteristics have weights (importance) relative to each other according to how likely they are to be present on a face that does not share any of the other five traits. Of all the characteristics, very tightly-coiled/kinky/nappy is the least likely to be found on a person who has none of the other five traits. I.e., It is the trait least shared with other groups. Dark skin second most characteristic of black phenotype but it is considerably more likely to be present on faces with two or less of the other traits than hair. The remaining four traits sum to the composite of facial features that experience and one scientific study²¹ has shown to be more important in being identified as a black person than skin color--by extension of them being shown more of a factor in determining the physical attractiveness. Finally, it is empirical. IT WORKS. That is, it will virtually always match the gut feeling about whether a person is or is not black---even if the hope is that a

²¹ Reece, R.L., "What are You Mixed with: the Effect of Multiracial Identification on Perceived Attractiveness," Rev Black Polit Econ (2016) 43: 139.

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person is or is not black.

A person cannot be ruled out as black using this algorithm until after the age of six. Many black people before that age have lighter skin and looser hair than they do after that age. Though it is sometimes true that hair coil tightens (get more like a black person) and noses narrow and nose bridges raise after puberty (get less like a black person), it is impractical to wait that long to classify a person as being black or nonblack. Further, those opposite directions (black vs nonblack) of the movement of the those traits cancel each other out.

Challenges that are anticipated in the introduction of or wide-spread use of this tool.

- Resistance by black people to explicitly excluding people from the people they call “black” whom they find more physically attractive than actual black people.
- In admixed families, siblings may be of different racial classifications
- People who had previously believed they were black and had based major life decisions based on that belief will have their classification at odds with their self-identified race.
- Objective standards have some degree of arbitrariness in them. However, indecision as to whether a line or border should be drawn a millimeter to the left or right or even smaller units will prevent any border from being drawn at all.
- Many people have become accustomed to a more precise numbering system for hair types, the 1a through 4c system. And, a 0-3 will seem too simplistic.
- Some people may object on political grounds to the four persons chosen for standards against whom to compare characteristics, Martin Luther King, Jr., Cynthia McKinney, Prince Charles of Wales, and Lady Diana Spencer of England
- This algorithm might be incorporated into surveillance technology to more quickly and accurately target black people for political activity or other racist purposes.

Black people must proceed with fortitude through all of these challenges. If we have not the courage to weather the emotions that accompany this effort to define who we are with practical precision, it is certain that our current abject condition will worsen.

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Acknowledgment

Without the three years of application trials of the Cree Tool led by Courtney Nesbitt Mortimer II, and without his posing and answering the tough questions, this idea could have never come to the wide marketplace of ideas. His intellectual rigor and honesty were indispensable in refining the algorithm. His confidence in its great usefulness inspired me to keep working on it and its surrounding principles. This white paper and the landslide of videos under his technical direction²² that follow it were prompted by him and resided nowhere in my brain before his prompts. And, without these prompts, this tool might be sitting on some book shelf gathering dust. Science is a collaborative process in practice. I have been blessed by the ancestors to have Mr. Mortimer, a man of many talents, interests, dedication to his family, and work ethic as my colleague. Thank you, sir, for your service to our people.

²² YouTube Channel: Counter Racist Evolving Engineer:
https://www.youtube.com/channel/UC2__XeX5Vc2fTRty5fqhWSw

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CLOSING STATEMENT

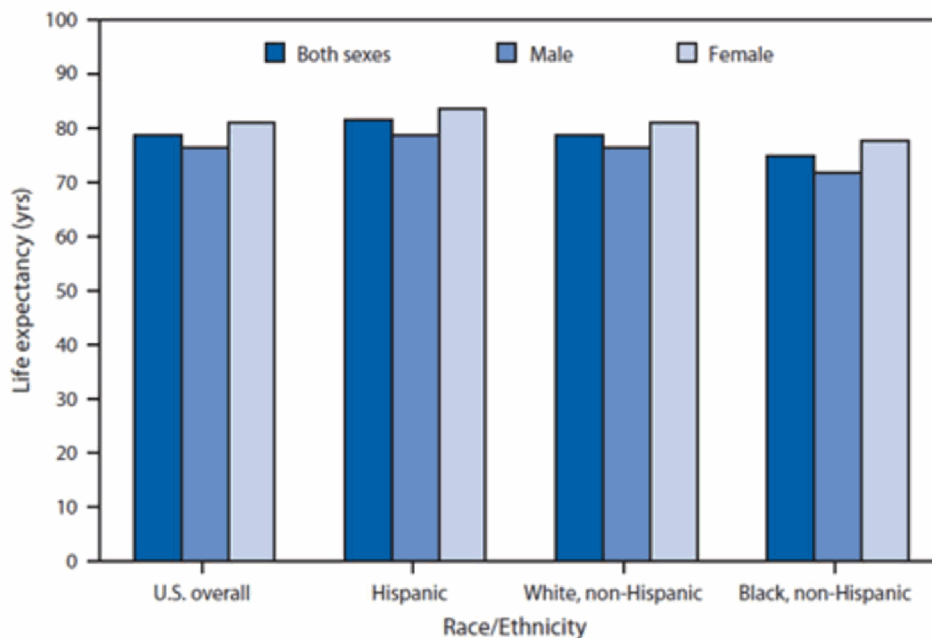
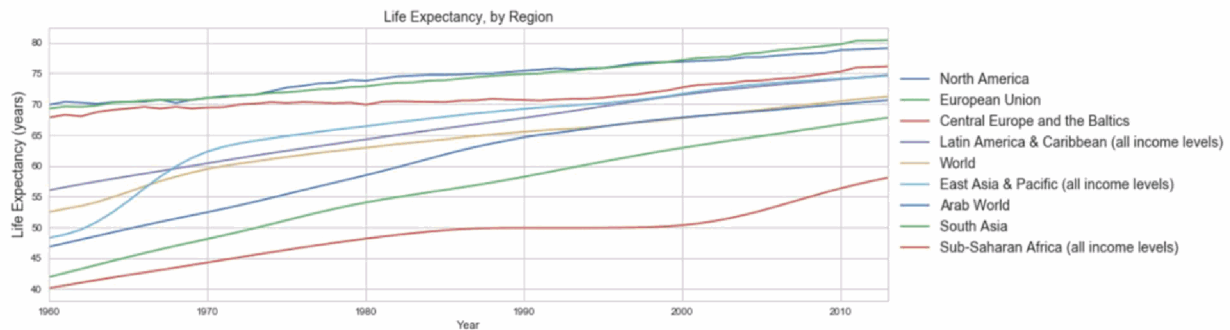
1. *IF* it is collectively held---perhaps, epigenetically--- by the nonblack peoples of the world that black peoples should be used as servants more capable than cows or horses but not partake in the common wheel of millennia of knowledge and the fruits thereof;
IF it is collectively is held by the nonblack peoples of the world that black peoples should be forever subordinate in that status with our numbers bred and thinned according to the needs and desires of nonblack peoples;
THEN, black people's plea for repair of centuries of abuse and torture; for reparations is futile. There is considerable evidence that this *is* the true belief of nonblack peoples. That evidence is their behavior toward black peoples wherever there are populations of black people on this planet. The evidence abounds currently and throughout the known history of encounters between the two basic groups of homo sapiens. And, if this is their true belief, it is unlikely to change after the thousands of years of that mental orientation. It will be left to the black peoples of the earth to invent for ourselves means they have not existed before to physically free ourselves of bondage. To do that, we will have to become the greatest scientists in known history. That is a daunting challenge. But, the evolutionary record of life on this planet shows that much more unlikely things have happened.
2. *IF* it is held by nonblack peoples, that black peoples should be and should always have been as free to pursue our aims as nonblack people;
THEN, black peoples are due compensation from nonblack peoples for the restraints placed upon us, the coercion and torture administered to us and for the economic, physical and mental damage that resulted from same. there is less evidence that this is the true belief of nonblack peoples than that expressed in the first paragraph of this white paper. the evidence are mostly declarations or statements that this is what they believe; with scattered, rare and inconsistent behaviors consistent with such statements. This paper Is based on the premise that the belief in this paragraph 2 is the true belief of nonblack peoples.

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APPENDIX A

Source: **Caitlin McDonnell**, "Machine Learning To Predict Life Expectancy";
Towards Data Science
url: <https://towardsdatascience.com/what-really-drives-higher-life-expectancy-e1c1ec22f6e1>



Source: CDC Quick Stats

"Life Expectancy at Birth, by Sex and Race/Ethnicity" — 2011, United States

Published Sept 05, 2014

<https://www.cdc.gov/mmwr/preview/mmwrhtml/mm6335a8.htm>

**The United States is the only nation that maintains publicly available statistics of any kind categorized by race.*

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SOURCE: CIA WORLD FACT BOOK

<https://www.cia.gov/library/publications/the-world-factbook/rankorder/2102rank.html>

Life expectancy at birth compares the average number of years to be lived by a group of people born in the same year, if mortality at each age remains constant in the future. Life expectancy at birth is also a measure of overall quality of life in a country and summarizes the mortality at all ages.

 [DOWNLOAD DATA](#)

RANK	COUNTRY	(YEARS)	DATE OF INFORMATION
1	<u>MONACO</u>	89.40	2017 EST.
2	<u>JAPAN</u>	85.30	2017 EST.
3	<u>SINGAPORE</u>	85.20	2017 EST.
4	<u>MACAU</u>	84.60	2017 EST.
5	<u>SAN MARINO</u>	83.30	2017 EST.
6	<u>ICELAND</u>	83.10	2017 EST.
7	<u>HONG KONG</u>	83.00	2017 EST.
8	<u>ANDORRA</u>	82.90	2017 EST.
9	<u>GUERNSEY</u>	82.60	2017 EST.
10	<u>SWITZERLAND</u>	82.60	2017 EST.
11	<u>KOREA, SOUTH</u>	82.50	2017 EST.
12	<u>ISRAEL</u>	82.50	2017 EST.
13	<u>LUXEMBOURG</u>	82.30	2017 EST.
14	<u>AUSTRALIA</u>	82.30	2017 EST.
15	<u>ITALY</u>	82.30	2017 EST.
16	<u>SWEDEN</u>	82.10	2017 EST.
17	<u>FRANCE</u>	81.90	2017 EST.
18	<u>NORWAY</u>	81.90	2017 EST.
19	<u>LIECHTENSTEIN</u>	81.90	2017 EST.
20	<u>JERSEY</u>	81.90	2017 EST.
21	<u>CANADA</u>	81.90	2017 EST.
22	<u>SPAIN</u>	81.80	2017 EST.
23	<u>AUSTRIA</u>	81.60	2017 EST.
24	<u>ANGUILLA</u>	81.50	2017 EST.
25	<u>NETHERLANDS</u>	81.40	2017 EST.

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26	<u>BERMUDA</u>	81.40	2017 EST.
27	<u>NEW ZEALAND</u>	81.30	2017 EST.
28	<u>CAYMAN ISLANDS</u>	81.30	2017 EST.
29	<u>ISLE OF MAN</u>	81.30	2017 EST.
30	<u>BELGIUM</u>	81.10	2017 EST.
31	<u>FINLAND</u>	81.00	2017 EST.
32	<u>PUERTO RICO</u>	80.90	2017 EST.
33	<u>IRELAND</u>	80.90	2017 EST.
34	<u>GERMANY</u>	80.80	2017 EST.
35	<u>UNITED KINGDOM</u>	80.80	2017 EST.
36	<u>GREECE</u>	80.70	2017 EST.
37	<u>SAINT PIERRE AND MIQUELON</u>	80.60	2017 EST.
38	<u>FAROE ISLANDS</u>	80.50	2017 EST.
39	<u>MALTA</u>	80.50	2017 EST.
40	<u>TAIWAN</u>	80.20	2017 EST.
41	<u>EUROPEAN UNION</u>	80.20	2017 EST.
42	<u>TURKS AND CAICOS ISLANDS</u>	80.00	2017 EST.
43	<u>UNITED STATES</u>	80.00	2017 EST.
44	<u>WALLIS AND FUTUNA</u>	79.80	2017 EST.
45	<u>SAINT HELENA, ASCENSION, AND TRISTAN DA CUNHA</u>	79.60	2017 EST.
46	<u>GIBRALTAR</u>	79.60	2017 EST.
47	<u>DENMARK</u>	79.50	2017 EST.
48	<u>PORTUGAL</u>	79.40	2017 EST.
49	<u>VIRGIN ISLANDS</u>	79.40	2017 EST.
50	<u>BAHRAIN</u>	79.00	2017 EST.

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50	<u>BAHRAIN</u>	78.90	2017 EST.
51	<u>CHILE</u>	78.90	2017 EST.
52	<u>QATAR</u>	78.80	2017 EST.
53	<u>BRITISH VIRGIN ISLANDS</u>	78.80	2017 EST.
54	<u>CYPRUS</u>	78.80	2017 EST.
55	<u>PANAMA</u>	78.80	2017 EST.
56	<u>CZECHIA</u>	78.80	2017 EST.
57	<u>CUBA</u>	78.80	2017 EST.
58	<u>COSTA RICA</u>	78.70	2017 EST.
59	<u>ALBANIA</u>	78.50	2017 EST.
60	<u>CURACAO</u>	78.50	2017 EST.
61	<u>DOMINICAN REPUBLIC</u>	78.30	2017 EST.
62	<u>SLOVENIA</u>	78.30	2017 EST.
63	<u>SINT MAARTEN</u>	78.30	2017 EST.
64	<u>KUWAIT</u>	78.20	2017 EST.
65	<u>NEW CALEDONIA</u>	77.90	2017 EST.
66	<u>SAINT LUCIA</u>	77.90	2017 EST.
67	<u>POLAND</u>	77.80	2017 EST.
68	<u>LEBANON</u>	77.80	2017 EST.
69	<u>UNITED ARAB EMIRATES</u>	77.70	2017 EST.
70	<u>URUGUAY</u>	77.40	2017 EST.
71	<u>FRENCH POLYNESIA</u>	77.40	2017 EST.
72	<u>PARAGUAY</u>	77.40	2017 EST.
73	<u>BRUNEI</u>	77.30	2017 EST.
74	<u>ARGENTINA</u>	77.30	2017 EST.
75	<u>SLOVAKIA</u>	77.30	2017 EST.

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76	<u>DOMINICA</u>	77.20	2017 EST.
77	<u>MOROCCO</u>	77.10	2017 EST.
78	<u>ALGERIA</u>	77.00	2017 EST.
79	<u>ECUADOR</u>	77.00	2017 EST.
80	<u>ARUBA</u>	76.90	2017 EST.
81	<u>BOSNIA AND HERZEGOVINA</u>	76.90	2017 EST.
82	<u>SRI LANKA</u>	76.90	2017 EST.
83	<u>ESTONIA</u>	76.90	2017 EST.
84	<u>ANTIGUA AND BARBUDA</u>	76.70	2017 EST.
85	<u>LIBYA</u>	76.70	2017 EST.
86	<u>GEORGIA</u>	76.40	2017 EST.
87	<u>TONGA</u>	76.40	2017 EST.
88	<u>MACEDONIA</u>	76.40	2017 EST.
89	<u>CROATIA</u>	76.10	2017 EST.
90	<u>MEXICO</u>	76.10	2017 EST.
91	<u>HUNGARY</u>	76.10	2017 EST.
92	<u>VENEZUELA</u>	76.00	2017 EST.
93	<u>COOK ISLANDS</u>	76.00	2017 EST.
94	<u>GUAM</u>	76.00	2017 EST.
95	<u>SAINT KITTS AND NEVIS</u>	75.90	2017 EST.
96	<u>COLOMBIA</u>	75.90	2017 EST.
97	<u>MALDIVES</u>	75.80	2017 EST.
98	<u>MAURITIUS</u>	75.80	2017 EST.
99	<u>OMAN</u>	75.70	2017 EST.
100	<u>SERBIA</u>	75.70	2017 EST.

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101	<u>TUNISIA</u>	75.70	2017 EST.
102	<u>CHINA</u>	75.70	2017 EST.
103	<u>SOLOMON ISLANDS</u>	75.60	2017 EST.
104	<u>SAINT VINCENT AND THE GRENADINES</u>	75.50	2017 EST.
105	<u>SAUDI ARABIA</u>	75.50	2017 EST.
106	<u>BARBADOS</u>	75.50	2017 EST.
107	<u>NORTHERN MARIANA ISLANDS</u>	75.40	2017 EST.
108	<u>ROMANIA</u>	75.40	2017 EST.
109	<u>MALAYSIA</u>	75.20	2017 EST.
110	<u>WEST BANK</u>	75.20	2017 EST.
111	<u>SYRIA</u>	75.10	2017 EST.
112	<u>LITHUANIA</u>	75.00	2017 EST.
113	<u>TURKEY</u>	75.00	2017 EST.
114	<u>ARMENIA</u>	74.90	2017 EST.
115	<u>EL SALVADOR</u>	74.90	2017 EST.
116	<u>THAILAND</u>	74.90	2017 EST.
117	<u>IRAQ</u>	74.90	2017 EST.
118	<u>SEYCHELLES</u>	74.90	2017 EST.
119	<u>JORDAN</u>	74.80	2017 EST.
120	<u>BULGARIA</u>	74.70	2017 EST.
121	<u>LATVIA</u>	74.70	2017 EST.
122	<u>MONTSERRAT</u>	74.60	2017 EST.
123	<u>GRENADA</u>	74.50	2017 EST.
124	<u>GAZA STRIP</u>	74.20	2017 EST.
125	<u>SAMOA</u>	74.00	2017 EST.

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151	<u>HONDURAS</u>	71.20	2017 EST.
152	<u>KAZAKHSTAN</u>	71.10	2017 EST.
153	<u>NEPAL</u>	71.00	2017 EST.
154	<u>RUSSIA</u>	71.00	2017 EST.
155	<u>MOLDOVA</u>	71.00	2017 EST.
156	<u>KYRGYZSTAN</u>	70.90	2017 EST.
157	<u>KOREA, NORTH</u>	70.70	2017 EST.
158	<u>BHUTAN</u>	70.60	2017 EST.
159	<u>TURKMENISTAN</u>	70.40	2017 EST.
160	<u>MONGOLIA</u>	69.90	2017 EST.
161	<u>BOLIVIA</u>	69.50	2017 EST.
162	<u>PHILIPPINES</u>	69.40	2017 EST.
163	<u>BELIZE</u>	68.90	2017 EST.
164	<u>INDIA</u>	68.80	2017 EST.
165	<u>GUYANA</u>	68.60	2017 EST.
166	<u>TIMOR-LESTE</u>	68.40	2017 EST.
167	<u>BURMA</u>	68.20	2017 EST.
168	<u>PAKISTAN</u>	68.10	2017 EST.
169	<u>TAJIKISTAN</u>	68.10	2017 EST.
170	<u>NAURU</u>	67.40	2017 EST.
171	<u>PAPUA NEW GUINEA</u>	67.30	2017 EST.
172	<u>GHANA</u>	67.00	2017 EST.
173	<u>TUVALU</u>	66.90	2017 EST.
174	<u>KIRIBATI</u>	66.50	2017 EST.
175	<u>MADAGASCAR</u>	66.30	2017 EST.

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151	<u>HONDURAS</u>	71.20	2017 EST.
152	<u>KAZAKHSTAN</u>	71.10	2017 EST.
153	<u>NEPAL</u>	71.00	2017 EST.
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155	<u>MOLDOVA</u>	71.00	2017 EST.
156	<u>KYRGYZSTAN</u>	70.90	2017 EST.
157	<u>KOREA, NORTH</u>	70.70	2017 EST.
158	<u>BHUTAN</u>	70.60	2017 EST.
159	<u>TURKMENISTAN</u>	70.40	2017 EST.
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161	<u>BOLIVIA</u>	69.50	2017 EST.
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163	<u>BELIZE</u>	68.90	2017 EST.
164	<u>INDIA</u>	68.80	2017 EST.
165	<u>GUYANA</u>	68.60	2017 EST.
166	<u>TIMOR-LESTE</u>	68.40	2017 EST.
167	<u>BURMA</u>	68.20	2017 EST.
168	<u>PAKISTAN</u>	68.10	2017 EST.
169	<u>TAJIKISTAN</u>	68.10	2017 EST.
170	<u>NAURU</u>	67.40	2017 EST.
171	<u>PAPUA NEW GUINEA</u>	67.30	2017 EST.
172	<u>GHANA</u>	67.00	2017 EST.
173	<u>TUVALU</u>	66.90	2017 EST.
174	<u>KIRIBATI</u>	66.50	2017 EST.
175	<u>MADAGASCAR</u>	66.30	2017 EST.

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176	<u>YEMEN</u>	65.90	2017 EST.
177	<u>TOGO</u>	65.40	2017 EST.
178	<u>SAO TOME AND PRINCIPE</u>	65.30	2017 EST.
179	<u>ERITREA</u>	65.20	2017 EST.
180	<u>GAMBIA, THE</u>	65.10	2017 EST.
181	<u>CAMBODIA</u>	64.90	2017 EST.
182	<u>COMOROS</u>	64.60	2017 EST.
183	<u>EQUATORIAL GUINEA</u>	64.60	2017 EST.
184	<u>LAOS</u>	64.60	2017 EST.
185	<u>SUDAN</u>	64.40	2017 EST.
186	<u>KENYA</u>	64.30	2017 EST.
187	<u>RWANDA</u>	64.30	2017 EST.
188	<u>HAITI</u>	64.20	2017 EST.
189	<u>NAMIBIA</u>	64.00	2017 EST.
190	<u>SOUTH AFRICA</u>	63.80	2017 EST.
191	<u>DJIBOUTI</u>	63.60	2017 EST.
192	<u>WESTERN SAHARA</u>	63.40	2017 EST.
193	<u>MAURITANIA</u>	63.40	2017 EST.
194	<u>BOTSWANA</u>	63.30	2017 EST.
195	<u>LIBERIA</u>	63.30	2017 EST.
196	<u>ETHIOPIA</u>	62.60	2017 EST.
197	<u>TANZANIA</u>	62.60	2017 EST.
198	<u>BENIN</u>	62.30	2017 EST.
199	<u>SENEGAL</u>	62.10	2017 EST.
200	<u>MALAWI</u>	61.70	2017 EST.

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201	<u>GUINEA</u>	61.00	2017 EST.
202	<u>BURUNDI</u>	60.90	2017 EST.
203	<u>ZIMBABWE</u>	60.40	2017 EST.
204	<u>MALI</u>	60.30	2017 EST.
205	<u>ANGOLA</u>	60.20	2017 EST.
206	<u>CONGO, REPUBLIC OF THE</u>	59.80	2017 EST.
207	<u>COTE D'IVOIRE</u>	59.00	2017 EST.
208	<u>CAMEROON</u>	59.00	2017 EST.
209	<u>SIERRA LEONE</u>	58.60	2017 EST.
210	<u>CONGO, DEMOCRATIC REPUBLIC OF THE</u>	57.70	2017 EST.
211	<u>BURKINA FASO</u>	55.90	2017 EST.
212	<u>UGANDA</u>	55.90	2017 EST.
213	<u>NIGER</u>	55.90	2017 EST.
214	<u>NIGERIA</u>	53.80	2017 EST.
215	<u>MOZAMBIQUE</u>	53.70	2017 EST.
216	<u>LESOTHO</u>	53.00	2017 EST.
217	<u>CENTRAL AFRICAN REPUBLIC</u>	52.80	2017 EST.
218	<u>SOMALIA</u>	52.80	2017 EST.
219	<u>ZAMBIA</u>	52.70	2017 EST.
220	<u>SWAZILAND</u>	52.10	2017 EST.
221	<u>GABON</u>	52.10	2017 EST.
222	<u>AFGHANISTAN</u>	51.70	2017 EST.
223	<u>GUINEA-BISSAU</u>	51.00	2017 EST.
224	<u>CHAD</u>	50.60	2017 EST.

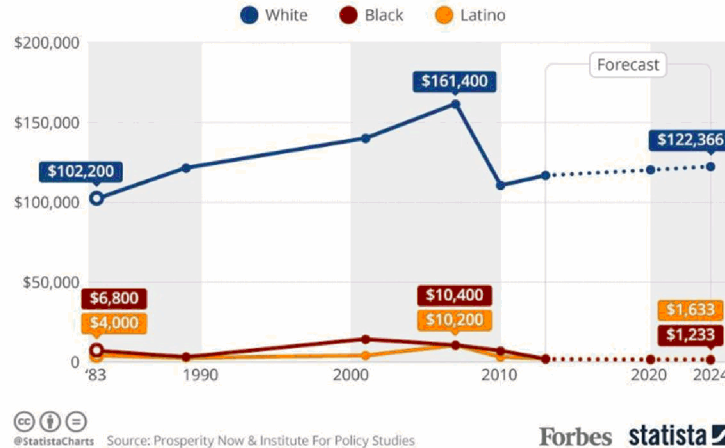
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APPENDIX B

Racial Wealth Inequality Is Rampant In The U.S.

Median household wealth by race/ethnicity in the United States (1983–2024)



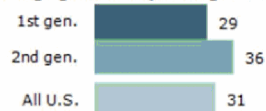
Comparing Immigrants, the Second Generation and All U.S. Adults

(1st generation refers to immigrants)

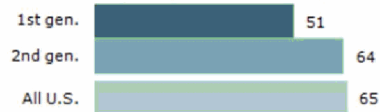
Median annual household income (in dollars)



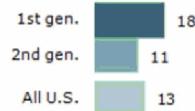
College graduates (% of ages 25 and older)



Homeownership rate (% of households)



In poverty (% of adults)



Notes: Based on adults. Annual income figure is adjusted and standardized to a household size of three; see Methodology. College graduates include those with a bachelor's degree or more. See Terminology for more on definition of generations.

Source: 2012 data from Pew Research Center analysis of Current Population surveys, Integrated Public Use Microdata Series (IPUMS) file

Note: Latinos and Black people in the U.S. are not in the same boat.

The Latino population in the U.S. is 48% foreign-born compared to 9% of the Black population. (A. Flores, "Facts on U.S. Latinos, 2015: Statistical portrait of Hispanics in the United States," Pew research Center, Hispanic Trends)

It is their newcomer status that is the cause of the low wealth of Latinos. This fact is demonstrated by the second chart on this page.

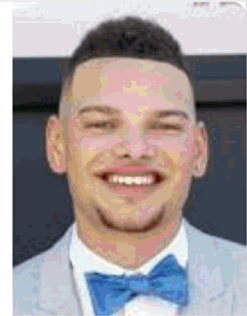
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APPENDIX C

Kane Brown / Nationality

American



The country musician is multiracial, his father is black and part Cherokee while his mother is of a white descent. He is also an **American** and his ethnicity is white.

*Google Results Page for Wikipedia on
February 15, 2019 at 10:50PM Pacific
Standard Time.*

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